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A TRUE RELATION OF THE WONDERFUL CURE OF *MARY MAILLARD*,

(Lame almoſt ever ſince ſhe was born,)

On SUNDAY the 26th of *November* 1693;

With the *Affidavits* and *Certificates* of the GIRL, and ſeveral other credible and worthy Perſons,

Who knew her both before and ſince her being cured.

To which is added,

A LETTER

From Dr. WELWOOD to the Right Honourable the Lady MAYORESS, upon that Subject.

LONDON:

Printed for RICHARD BALDWIN, near the Oxford-Arms, *Warwick-Lane*, 1694.—Re-printed in the Year 1787, and ſold by T. MILLS, in *Wine-Street*, *Briſtol*, and all other Bookſellers.

COLLEGE OF SURGEONS OF ENGLAND

A TRUE

RELATION

OF THE

WONDERFUL CURE

OF

MARY MAILLARD, &c.

'TIS not without Reaſon, that the moſt rational People of the World, and eſpecially *Proteſtants*, ſhew but a very ſlight and indifferent Inclination to believe Miracles which are ſaid to have been wrought ſince the Times of the Apoſtles. Indeed if we examine very narrowly into them, we ſhall find, generally ſpeaking, that they owe their Riſe to the Intereſt and Avarice of the Clergy; who, under the Shelter of that thick Darkneſs, which for ſo long a Time had covered the *Chriſtian* World, invented a thouſand Miracles to eſtabliſh their Authority, their Opinions, and chiefly the great *Revenues* of the Church. This is ſo manifeſt a Truth, that we need but to read the *Golden Legend*, and *Metaphraſtus*, to be

convinced of it. Now as thoſe feigned Miracles were only eſtabliſhed through the Ignorance of the deluded People; ſo we ſaw them in ſome Manner to diſappear after the taking of *Conſtantinople*, when Learning was forced to take its Sanctuary in the *Weſt:* They began then to queſtion the Truth of Viſions, and the Credit and Honeſty of the Clergy, which made Miracles leſs frequent: But as ſoon as the great Light of the *Reformation* appeared, they vaniſhed away entirely; and ſince that Time have not dared to ſhew themſelves on our Horizon, but in *Hugger-mugger*, if I may be allowed that common Word. It is true, the Jeſuits ſay that they have roſe again in *Japan* and in *China;* but ſince they produce no other Witneſſes for the Proof of ſuch a Report, but the Fathers of their own Society, which makes them very much to be ſuſpected, we do not think it worth our While and Pains to go about to ſhew that theſe Miracles are no more real, than an infinite Number of other Stories related in the Legend.

The many Tricks and Cheats which have been already diſcovered upon this Subject, ought to oblige every rational Man to ſtand upon his Guard, and not to believe overhaſtily all the Miracles that are ſaid to have been wrought. This is a very juſt precaution, and not to be blamed; but then it is only thus far that our Miſtruſt ought to extend;

tend; for to push it further would be to drive it *in partibus Infidelium.*

But there are, I know not how, many Persons that break this Rule. Some, without ever entering into any Examination at all, believe every Thing that is told them; and if the Event be but ever so little surprizing, strait it goes down with them for a Miracle. Others, who pretend to be more refined, do very stifly deny all that is said to them; but if a Fact be proved so clearly that they cannot contradict it, then they answer coldly that this is a natural Effect, without ever being at any Trouble to examine or explain whether it be so or no, though they are ever so much pressed to it. 'Tis plain now, that both these Sorts of Persons do lay their Stress upon Foundations equally false; the former do frame to themselves a *Common-Place* of the Power of God; and to these it is enough to say, that God is Almighty, to make them believe the Truth of all the Miracles that ever have been published. On the contrary, the other, whether they have examined any of the pretended Miracles, and found them false, or else have learnt it from Somebody else, make to themselves another from this Error, and so concluding from a particular to the general, against all the Rules of good Logic, they affirm, that all the Miracles which are said to have happened in the

World are falſe, and without any Foundation: Theſe two Faults are to be condemned, but the former of them hath ſome Appearance of Goodneſs mixt with their Simplicity; whereas the Vice of the latter hath the Characters of an exceſſive Pride and Malignity of Heart. This Remark obliges me to divide theſe incredulous Perſons into two Claſſes; becauſe ſome of them through a fooliſh Preſumption deny the Truth of all Events that do but ſhock the ſmall Light of their Underſtandings; and the others do avoid examining theſe Events for Fear leaſt they ſhould find there the Finger of Divine Providence, which they would gladly efface out of the Works and Order of Nature. The firſt Vice is the Fault of the ſelf-conceited half-witted Sparks; and the ſecond that of the impious, which are, ironically, but commonly ſtiled, *Eſprits forts*.

From what I have obſerved it follows, that we ought to keep a juſt Medium between theſe two Extremes, and ſeriouſly to examine the Events we are told of, before we paſs a Judgment on them: Shall we ſhew a Curioſity or Earneſtneſs for the leaſt Trifles, and can we be cold and negligent in informing ourſelves of the Truth of an important Matter of Fact, which happens againſt the ordinary Courſe of the Things of this World?

To

To proceed in this Examination, we ought, in my Judgment, to do these four Things: First, to examine whether the Fact in itself be wonderful, and contrary to the Laws or common Effects of Nature; for if it hath not this Character, why should we spend our Time in vain to seek for a Mystery where there is none? Secondly, we ought to consider the Person on whose Behalf this Miracle is pretended to be wrought: It is a Lesson that was heretofore given to the *Pharisees*, by the Parents of the Man, that St. *John* mentions was blind from his Birth, *We know that this is our Son, said they, and that he was born blind; but by what Means he now seeth, we know not: He is of Age, ask him, he shall speak for himself.* *John* ix. Thirdly, we ought to examine the Probity and the Number of Witnesses; because if a Fact be attested by a competent Number of Persons of Credit and Reputation, of divers Nations, of different Interests, and whom we can have no Suspicion of, for joining in a Conspiracy to carry on a Lye, such a Fact ought to be accounted as true as if we had seen it with our own Eyes; for there is the Foundation of the most Part of our Knowledge. Fourthly and lastly, we ought carefully and without Partiality to seek whether Interest may not have corrupted any of the Persons who relate this Event, which we are finding out the Truth of. These

These Rules being once established, I do believe we may make a just Judgment upon the healing of this young *French* Girl, *lame almost from her Birth*, whose surprising History makes such a Noise in the Town, and which gives Occasion of so many different Discourses. But that I may not be accused of breaking the first of these Rules which I have laid down ; I will now simply relate the Fact, and then afterwards see whether it hath the Characters that we have observed.

Marie Maillard, the Daughter of *John Maillard* a Sword-Cutler, and *Charlotte du Dognon*, was born at *Coignac* in *Xaintonge* the 25th of *September*, 1680. She was scarce a Year old when her Father and Mother first perceived that she was lame, having a Hollowness in that Place where we usually perceive the Bone of the left Thigh to fall into the Hip, (these are their own Words.) These good People sent for a Surgeon to come and see her ; but either through Ignorance, or somewhat else, there was found no Remedy for her. They rested there, and looking upon her Disease as incurable, they brought her up without applying themselves to any other Surgeons or Physicians. According as the Girl grew up in Years, so her Lameness increased proportionably, insomuch that there arose a great Tumor above the Cavity of the *Ischion*. Her Leg became

became ſhorter by above four Inches, her Knee turned inwards, and her Foot in ſuch a diſtorted Manner, that the inward Ancle-Bone almoſt ſupplied the Place of the Sole of her Foot. She lived in *France* till the Perſecution obliged *Proteſtants* to think of retiring; her Father and Mother being of that Number, fled firſt to *Lauzane*, and carried their Daughter along with them, from thence they went into *Germany*, and at laſt came over into *England* about four Years and a Half ago.

This Travelling increaſed the Girl's Complaint, and ſhe became worſe and worſe as to her Lameneſs; ſo that when ſhe walked, ſhe threw her Body firſt on one ſide, then on the other; and, which was ſtill worſe, ſhe felt very violent Pains. Her deformed Way of going cauſed the little Children to flock about, and abuſe her with rude Language; and theſe, being naturally inclined to Evil, were not contented with only giving her ill Names that were expreſſive of her Deformity, but alſo threw Dirt at her; ſo odious ſhe ſeemed to them.

Monſieur *Debat*, a Surgeon of the poor Refugees, was called about two Years ago to viſit her, and he did ſo, but he thought her Complaint was not to be cured, and therefore only adviſed her Mother to chafe her with ſome Oils, to endeavour to alleviate her Pains; but that had no Succeſs:

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ſo that then her Father and Mother deſpaired of being ever able to do her any good; for they did not flatter themſelves that ſhe could be cured. Thus you ſee in what a Condition *Marie Maillard* hath continued, till on *Sunday* the Six and twentieth of *November* laſt.

She went on that Day in the Afternoon to the *French* Church behind *Leiceſter-Fields*, and as ſhe returned Home, ſhe was again ſet upon by thoſe little Children that all over beſpattered her with Dirt, and followed her with ſeveral ill Names, even to the Houſe where Mademoiſelle *de Laulan* lodged, (to whom ſhe ſerved as an Interpreteſs) in Saint *James's* Alley, near the Church, in *Germain-Street*. This ill Uſage extremely grieved her, inſomuch that ſhe wept, and complained of it to her Miſtreſs, who exhorted her to have Patience, and to comfort herſelf in God.

Between ſeven and eight of the Clock in the Evening, ſhe took the New Teſtament to read it; and reading the ſecond Chapter of St. *Mark*, ſhe told her Miſtreſs that ſhe wondered at the Unbelief of the *Jews*; and, *If ſuch a Thing had happened now*, (ſaid ſhe, upon the wonderful Cure that was wrought upon the Sick of the Palſy, mentioned in that Chapter) *I would run very quickly, and believe too.* And ſcarce had ſhe uttered thoſe Words, but a Redoubling of her Pai

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came upon her, which forced her to ſtretch out her Leg; and as ſhe would have drawn it in, upon a Reproof her Miſtreſs made her of the Indecency of that Poſture in ſtretching it out ſo near to hers, ſhe heard a Snap that her Bone made, her Leg extended itſelf, her Foot and Knee were reſtored to their proper and natural Situation; her Pains ceaſed, and ſhe thought ſhe had heard a Voice ſaying to her, *Thou art healed.* Let that be as it will, ſhe found herſelf effectually healed, and went to walk up and down the Chamber; and ſhe continues very well, ſaving a little Weakneſs; her left Leg is now in as good a Poſition as her right, and ſhe walks very eaſily.

This is the Matter of Fact, the Perſon in whoſe Behalf this ſurprizing Event is wrought, relates it herſelf; ſhe there declares to all thoſe who have had the Curioſity to ſee her, and even upon Oath before my Lord Mayor of *London.*

The Witneſſes who depoſe that ſhe was extraordinarily lame, before the 26th of *November*, are, her Father and Mother, the Inhabitants of the Place where ſhe was born, and a World of others, both *Engliſh* and *French*, of all Ages, of both Sexes, and of different Qualities: Children of five and ſix Years old, who are incorruptible, and not ſubject to be inſincere: A Taylor who made her Cloathes, and obſerved the Deformity

formity of her Body: The Shoemaker who made her Shoes, and who was obliged to make one Shoe for her higher than the other four or five Inches: And an honeſt Man, a *Swiſs* by Nation, who has known her from her Cradle, and with whom ſhe afterwards lodged here, who would have made an artificial Leg for her, to have helped to ſupport her Body: In a Word, we will produce for a Witneſs, the Surgeon who viſited her about two Years ago.

This Girl having lived above four Years in and about *Weſtminſter*, we have more Proof than needs to juſtify that ſhe was extraordinarily lame long before the Time we have take Notice of; and ſince all the World may ſpeak with her herſelf now, and ſo many People have ſeen her ſince ſhe was healed, it would be to no Purpoſe to ſtay any longer upon this Subject: We will, therefore, proceed to ſay Something as to the Manner how ſhe came to be thus healed.

I confeſs, that properly ſpeaking, there are but two Witneſſes of the wonderful Healing of this Girl; but is not this Number ſufficient? The Law requires no more even in capital Caſes, which concern Mens Lives, provided there be no Objection againſt them to invalidate their Evidence. Would it not then be a great Piece of Folly to require a greater Number here in this Caſe?

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This being so, we will now proceed to give you the Character of our Witnesses.

We yet cannot pass a true Judgment on the Disposition and Manners of a Girl of *Marie Maillard's* Age; Infancy is most commonly divided between little Pastimes and Diversions, and at 13 Years old we seldom have any Thoughts of God, and of regulating the Way of our Lives; yet this we may say, that the Girl we speak of is to be excepted out of this Rule; and whether the Condition of a *Refugee* obliged her Parents to speak oftner to her of God, than otherwise perhaps they might have done, or else the Discourses that were made her to comfort her concerning her Deformity, touched her Heart, it is certain that this Girl hath discovered a great Deal more of Religion, than is ordinarily seen in a riper Age: She is very well instructed in the first Rudiments of the Christian Religion, and she has for her Years a competent Knowledge of the Holy Scriptures. This, I think, is sufficient for our first Witness.

The second is *Mademoiselle de Laulan:* She is an honest Gentlewoman, who hath always had a very good Reputation; she lived a considerable Time in the Family of Madam *de Turenne*, that incomparable Princess, who was less illustrious in her *high Birth,** and Rank she had in the World,

* She was the only Daughter of the *Duke de la Force*.

than in that which her Piety has given her Name in the Church, where her Memory will be always celebrated. This Inſtance would be enough to recommend the Reputation of *Mademoiſelle de Laulan*; but if we add to it her leaving her Huſband in *France*, and a conſiderable Eſtate for the Sake of her Religion, and her having met with Misfortunes here capable to ſhake almoſt any Heart leſs ſteady than her's, it muſt be confeſſed that Virtue is required for ſuch a Thing, and that a Perſon of her Character cannot be ſuſpected of inventing a Lie, which beſides the Loſs of her Reputation, is of no Advantage to her in the World. Thoſe who will not be ſatisfied with the Teſtimony I have here given of her, I am ſure will be convinced of it, if they will take the Pains to enquire the Character of *Mademoiſelle de Laulan*, of Madam the Counteſs *de Roye*; I ſhould not preſume to take the Liberty of mentioning here the Name of this moſt noble Lady, but becauſe I am ſure that ſhe will not refuſe to do Juſtice to the Reputation of this Gentlewoman; and beſides, that ſhe ſaw a very few Days before, the Girl we are ſpeaking of, and alſo that ſhe ſaw her the Day after ſhe was cured, that is to ſay, the 27th of *November* laſt.

Theſe are the Characters of our two Witneſſes: is it not now unjuſt to queſtion the Truth of their Teſtimony? I am not much

much given to be fondly credulous, but when I conſider the Number of People that have ſeen the lame Child, and that ſhe is not ſo now; that there is no Body who attributes the Glory of curing her to himſelf; and that her Miſtreſs and ſhe depoſed that ſhe was healed in the Manner as we have related, I am perſuaded that it will be a great Folly in any one to deny the Truth of the Fact, as they have declared it.

This now is the Narrative of this Marvellous Event, which I have taken from the *Affidavits* and *Certificates* hereunto annexed: I come now to apply to them the Rules I have laid down. And *firſt*, I maintain that the healing of this Girl hath ſomething ſupernatural (if the Matter has been as we have related it) and this is what we ſhall ſee. Her thigh bone has moſt certainly been out of its Place for above theſe twelve Years, for how elſe could the Cavity of the *Iſchion* have been perceived? Her left Leg was conſiderably ſhorter than her right; her Foot and Knee diſtorted after that Manner as I have given an Account of; ſhe feeling very great Pains; and behold! in an Inſtant this Bone retakes its Place, her Leg becomes long again, her Foot and Knee returning to their natural Situation, her Pains leaving her: Now, hath there ever been any Event more ſurpriſing? I do believe I have a very juſt *Idea* of Events, to which Phyſicians have aſcribed

the Name of Miracles of Nature. But I challenge any of them to find out in all the Annals of their Medicinal Science one Example so wonderful and astonishing as this, and all the Philosophers in the World to explain it *naturally*.

Now, though there should be only this in it, I am apt to think they could not but say, that it is an Operation immediately proceeding from God; but if a Christian will superadd to it the remarkable Circumstance of her reading the *Word of God*, and the Discourse that the Girl had, so full of Faith, at the Time when her Healing was effecting; I can't believe but that he must confess, that this here is as manifest and notorious a Miracle as those the Gospel speaks of. Let us subjoin to this another Reason. All the World knows, that when a dislocated Thigh or Leg is put into its Place by the Skill of an Artist, the Patient must keep his Bed, or repose himself for at least two or three Weeks after; there must be I know not how many Bindings about the Place so set, and a World of other necessary Precautions used. For without them they could never effect the Cure — And, humanly speaking, all the same Care was as necessary here in this Case as in any, her Infirmity being of several Years standing; but now let us see what Care she had of herself; instead of resting her re-

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ſtored Foot, at that very Moment ſhe betook herſelf to walking, and leaping up and down the Chamber; and the next Day, inſtead of keeping her Bed, ſhe went to ſeveral Places, and particularly to the Counteſs *de Roye*, and to her Father, to tell him the News of her being cured. How can we call this any otherwiſe than the Continuation of a Miracle?

If this Cure had been naturally effected, there is none can deny, after what we have already ſaid, but it muſt have proved the Surgeon's or Phyſician's Maſter-piece; and if ſo, is it to be imagined that theſe Gentlemen who ſo much value themſelves upon the leaſt Cures wrought by them (that ſo by inhancing their Reputation they may the better make their Fortunes,) would neglect the publiſhing of this to the World, which is doubtleſs one of the moſt ſurpriſing and amazing that ever hath been heard of?

2dly. I affirm, that this Girl in whoſe behalf this wonderful Event hath been wrought, is of a competent Age to give her Teſtimony to the Truth, and *to ſpeak for herſelf*; but has not Diſcretion ſufficient to be intruſted with an Intrigue ſo nice and refined, as this muſt needs be, if there were any Trick or foul Play in it: Aſk her, ſhe will tell you, *I was lame, but Thanks be to God, I am not ſo now; I was healed in reading ſuch a Chapter without any human Help.*

3dly. All the other Witneſſes, who depoſe or certify about this Fact, are Perſons of known Honeſty and Credit, moſt of whom have left conſiderable Eſtates behind them for the Teſtimony of a good Conſcience. Theſe are *Engliſh*, *French* of different Characters, of different Parties, and Children that are every Day playing with her. Now, what Fooliſhneſs is it to ſuſpect that ſo many Perſons ſhould conſpire together to confirm a Lie, by which they can receive no Profit, and wherein they can have no Intereſt? This is a Character that makes their Teſtimony abſolutely good and valid, according to the fourth Remark we have before made.

Though I do not inſiſt upon the Voice ſhe thought ſhe had heard, yet it is not becauſe I believe nothing of it, for the wonder of her Cure renders it very credible to me; but it is only becauſe her Miſtreſs heard nothing of it; and having ſo many other Proofs beſides, I will not make Uſe of this. It ſeems but juſt that Heaven, who wrought this Miracle upon the Girl, did let her know at the ſame Time from whence that great Bleſſing to her came, for fear leaſt being ignorant of her Benefactor, ſhe ſhould attribute her Cure to ſome ſecond Cauſe.

I know not whether this Argument I have made, or rather the Affidavits taken upon Oath before a Right Honourable Magiſtrate will be able to convince ſome incredulous

lous Perſons; but this I am ſure of at leaſt, that an honeſt and ſincere Mind, who only ſeeks for Truth, will find enough here to ſatisfy him that God *doth ſtill work wonderful Things in the midſt of us.*

I will conclude with anſwering two Objections, which I have heard already made againſt this Miracle. Miracles, ſay ſome, are ceaſed: I know this hath been a *Doctrine* delivered by ſeveral famous *Proteſtant* Divines; but however we ought not to underſtand them in too ſtrict a Senſe: For where is it to be found, that God hath threatened the World with working no more Miracles? We may ſay indeed they have ceaſed in one Senſe, becauſe they are extraordinary rare in this Age, to what they were in the Time of the Apoſtles. God works not Miracles but through a Kind of Neceſſity; at leaſt it is my Conception ſo: But the ſacred Text tells us, that he wrought one in Favour of a King that was ſick, and why cannot he do ſo now to cure a poor Girl, who ſhewed ſo great an Inſtance of Faith? Moreover, if Miracles are chiefly to confirm the Truth, may not we ſay that they are at this Day as neceſſary as ever, ſo many Errors and open Defiances of God being now ſo common and reigning in the World?

The ſecond Objection is taken from the Weakneſs that the Girl is in ſtill; God, ſay they, doth not uſe to work Miracles by halves.

halves. To this I anſwer, that the Miracle is compleat: And as I may truly affirm, that I am cured of an Ague, when I find I have no more fits, although my Plumpneſs, my Colour, and my Strength, are not ſo well reſtored to me, as they were when I was firſt ſeized with the Ague; ſo likewiſe is it with this Girl, ſhe is actually healed, her Thigh Bone being got again into its Place, her Leg being come to its due Length; and her Foot and Knee in their right Situation, and (what is more ſtill) her violent Pains being quite gone, though ſhe yet feels a little Weakneſs.

The Miracle conſiſts in doing what Nature could not do. Nature could not ſet the Bone of the Girl's Thigh in its proper Place again, it could not ſtretch out her Leg to its due Length, make her Foot ſtrait, and deliver her from her Pains in an Inſtant: But Nature may ſtrengthen her weak Parts, and by an equal Communication of Nouriſhment to all the Parts of her Body, may in Time take away that little inconſiderable Difference that we now ſee in her Walking. Experience furniſhes me with this Argument. The Girl grows better and better every Day; and there is all the Reaſon in the World to believe, that the Difficulty they make ſo great a Noiſe about now, will be wholly gone in a little Time.

You, who will not for all this yet acknowledge

ledge here the Hand of God, tell us at leaſt how this great Cure has been wrought?

Dic quibus in Terris, & eris mihi Magnus Apollo.

This is what I have to ſay of this moſt wonderful Event; I refer the Reſt to the Affidavits and Certificates which are here annexed; and will only aſſert this, that as I have no Deſign to impoſe upon any Body, I have ſet down the Names of the Places where theſe Witneſſes here alledged live, that ſo all thoſe who would inform themſelves further in this Matter, may, if they pleaſe, have Recourſe to them.

As this was going to the Preſs, a Letter written by the learned Dr. *Wellwood* to my Lady Mayoreſs upon this Subject, having been communicated to me, I have thought fit to publiſh it; and though I acknowledge that Civility obliged me to aſk firſt his Leave, yet I hope he will excuſe me, if I have not done it. I knew his Modeſty to be ſo great, that I was afraid he would not conſent to it; and therefore I had rather be taxed with Incivility, than that the World ſhould loſe ſo curious a Piece.

TO

TO THE RIGHT HONOURABLE

The Lady ASHHURST,

Lady MAYORESS of LONDON.

Madam,

IN desiring me to give my Opinion about the so much talk'd of Cure of *Mary Maillard*, your Ladyship puts upon me a harder Task, than perhaps you imagine it can be. My Stars never designed me for a Bigot on the one Hand, nor an Atheist on the other. Let any Body judge then, if I be in a fair Way to become a Favorite of the Age we live in. It is hard to say which of these two Sorts of Men who degenerate into Brutes, deserves most the Scorn and Hatred of the wiser Part of Mankind. I shall not take upon me to decide their Pretensions. Only, Madam, give me Leave to say, the Atheist (though the greater Rebel to his Maker) is yet the easiest of the two towards his Fellow-creatures, whom he does not hurt, unless it be when his Appetites, Passions or Immoralities set him on forbidden Game. And then indeed it is a Sport to him to do all the Mischief that is in his Way, being under no inward Restraint: Yet his impious Opinions are

are but lazy Speculations, which do leſs Miſchief to others. Whereas, the Bigot is never at Eaſe till the Flames of his blind Zeal have ſet all the World on Fire about him: While the other hugs himſelf in his own Folly, without declaring War againſt his Neighbours for not being ſo mad as himſelf. Both the one and the other are out of all Hazard of falling under the Weight of that Axiom, *He that increaſes in Knowledge, increaſes in Sorrow.* Ignorance firſt miſleads them, and then it ſhuts up all Avenues to reclaim them. In ſhort, Madam, of all Trades I know, it requires the leaſt Stock of true Wit to ſet up for an Atheiſt, or Bigot, but the greateſt Stock of falſe Shews of it to ſupport either: For the plain Senſe of Mankind lies ſtrongly both againſt the one, and the other.

There are two extreams of Opinion that relate to theſe oppoſite Ranks of Men. Some are inclinable to believe every Matter of Fact that's told them, which ſeems to ſerve their particular Opinions, or Notions of Religion. They do as eaſily believe the Fact in Queſtion, as they are forward preſently to aſcribe it to a ſupernatural Cauſe: And conclude a Man to be an impious Perſon that ſhall dare to queſtion either the one or the other, that ſhall either doubt of the Fact, or ſhall go about to ſhew from what natural Cauſes it might have ariſen. Others again take

take up a formed Reſolution to diſbelieve every Thing they cannot account for, or explain. And let it bear never ſo many Signatures of Truth, and of its being effected by a ſupernatural Power, they are reſolved either to cry it down as an Impoſture; or otherwiſe, if there be no Place for denying it, to aſcribe it to ſome natural Cauſe, to the Force of Imagination, Accident, and I know not what. It is not eaſy to determine which of theſe two Extreams ought the moſt to be ſhunned, or diſcovers the worſt Temper. The firſt ariſes out of a Weakneſs of Mind, or a Partiality to Opinions: For the very ſame Perſon who does eaſily believe an extraordinary Thing when it ſeems to favour his own Sect, is as poſitively determined againſt believing it, if it had happened out of that Communion to which he belongs. The other diſcovers a profane Arrogance of Temper, and an impious Averſion to every Thing which may ſtrengthen Men's Perſuaſions about Religion, which he hates of all Sides, reckoning that the Prieſts of all Religions are the ſame.

The Mean betwixt theſe two, is to reſolve on believing nothing that is extraordinary, but upon very great and full Evidence. In ſhort, Men are apt even to lie or amplify (which is a Lying in ſome Degree) and therefore we have a Right to ſuſpend our Belief, and to examine well the Fact when any ſtrange

ſtrange Thing is told us; and this is what every wiſe Man ought to do. But when the Averment of the Fact is full, then every Enquirer into Nature ought to conſider how far the Powers of Nature may have co-operated to the Effect in Queſtion. As for Inſtance, Imagination has certainly great Force in giving a ſtrong Motion to the Blood and Animal Spirits; which may clear Obſtructions, alter the Maſs of Blood, and allay its Fermentations. There are alſo great Secrets in Nature, and many wonderful Virtues in Plants and Minerals, as well as in Animals; which Obſervation, as well as lucky Accidents, bring every Day to our Knowledge. So that we cannot certainly define the Extent of Nature, nor the Compaſs of ſecond Cauſes; yet from Theory and Obſervation we may come to frame a general Scheme of what lies in the Road and Courſe of Nature, and what is ſo much out of it, that we have Reaſon to aſcribe it to a ſuperior and ſupernatural Power. To be ſlow in believing and ſevere in inquiring after unuſual Things, carries with it the Characters of a truly inquiſitive and philoſophical Mind. Yet after all, to reject a Thing when the Truth of it is apparent, and to impute it to ſecond Cauſes, when we do not ſee the leaſt Shadow of any one, gives a ſtrong Preſumption of a ſecret Hatred of all Religion and Vir-

tue; that I had rather fall under the Cenſures, and even the Scorn of that Tribe, than be corrupted by ſo peſtilential and ſpreading a Contagion.

To come to the Caſe of the *French Girl*, your Ladyſhip has ſeen her, as ſhe is now, and has heard it ſworn by ſeveral Perſons, whom you have no Cauſe to diſbelieve, how ſhe was before. It is certain ſhe was deplorably lame from her Childhood till the 26th of *November* laſt; and it is certain, ſince that Time till now, ſhe goes ſtraight. How ſhe came to be cured in an Inſtant, is the Queſtion, and ſuch a one as I am not able to determine. But to give your Ladyſhip all the Satisfaction I can in ſo difficult a Matter; and that you may be better enabled to judge of ſo ſurprizing an Effect, I ſhall, in as few Words as poſſible, ſet down the *Manner*, *Cauſes*, and *Conſequents*, of her Lameneſs, ſo far as they occur to me from any Thing I know in Anatomy; and, in the next Place, ſhall inquire how far the Cure of it, as it is ſworn to, can be aſcribed to a natural Influence.

For the firſt, it appears by the Affidavits you ſent me, *That when ſhe came to be about thirteen Months old, ſhe was then firſt obſerved to be lame, and ſome Time thereafter there appeared a Hollowneſs in the Place where one uſually finds the Knitting of the Thigh Bone to the Hip, as alſo a conſiderable Swelling a little above that Place,*

Place, to give it in their own Words. *In Proceſs of Time ſhe grew worſe and worſe, and not only the Thigh Bone became both higher up, and ſhorter than it uſed to be, but her Knee and the Ankle Bone of that Leg turned inwards; ſo that ſhe went upon the Ankle, the Sole of her Foot turning upwards, and all this attended with a a great Deal of Pain.* Here, Madam, you have the Hiſtory of the Diſeaſe, and all theſe Symptoms *are the natural, and ſome of them the neceſſary Effects of a Diſlocation of the Thigh Bone.*

To render this the more intelligible, give me Leave, Madam, to lay down a ſhort Hint of the natural Structure of the Parts here affected. The Thigh Bone has at the upper End a round Head; this is received by *a large Cavity* of the Hip Bone, and is detained and fixed therein by two ſtrong *Ligaments*, one that encompaſſes the Brim of the *Cavity*, and another that ſprings out of the Bottom of it, and is inſerted into the Tip of the round Head of the Thigh Bone, in order to the Movement of the Thigh, and conſequently of the whole Body. Nature has wiſely accompanied theſe Bones, with *Cartilages*, *Muſcles*, *Tendons*, and *Ligaments*, which are all of them ſo variouſly placed and ſituated, as to anſwer every Beck of the ſenſitive Soul, in moving either *backwards* or *forwards*, to the *Inſide*, to the *Outſide*, or *obliquely*.

This being the natural Structure of the Parts, a Diſlocation of the Thigh happens, *when the round Head of the Thigh Bone is by ſome Violence diſplaced out of that large Cavity of the Hip Bone.* This cannot happen but by ſome violent Force, becauſe of the Strength of the Muſcles that help to keep the Bone in its proper Place, of the Depth of the Cavity where it is lodged, and the Strength and Shortneſs of the Ligaments I have named. The longer ſuch a Diſlocation laſts, the leſs it is curable, ſeeing by it the Ligaments and Muſcles muſt be greatly relaxed, and ſo much the more, if the Patient walk about, as this Girl did: For the more Streſs ſhe puts on that Leg, the more muſt theſe Parts be relaxed, they bearing in ſuch a Caſe, moſt, if not all, the Weight of that Side of the Body, which the Thigh Bone ſhould have done, if it had been in its proper Place.

It is to me beyond all Queſtion, that in the Caſe of this poor Refugee, there was a Luxation or Diſlocation of the Thigh Bone, ſuch as I have explained: And of the four Kinds of it reckoned up by Anatomiſts, it muſt neceſſarily have been that they call *a Diſlocation outwards. A Hollowneſs on the Place of the Joint, a conſiderable Tumour a little above it, the Thigh Bone of that Side being both higher and ſhorter than the other, a conſtant Pain attending, with a Turning inwards of the Knee*

Knee and Ankle, and a Turning upwards of the Sole of the Foot, are all of them agreed by Anatomiſts and Surgeons to be undoubted Signs, as well as neceſſary Conſequents of this Kind of Diſlocation. The Place of the Joint muſt needs have appeared hollow, partly for Want of the Cavity, its being filled up with the round Head of the Thigh Bone, and partly from the riſing Tumour above it. The Tumour itſelf has been nothing elſe but the round Head turned outwarded with the Muſcles and fleſhy Parts around it: The Pain was owing to the ſtretching of the Ligaments, and nervous Parts, and to their ſupplying the Office of the Thigh Bone in ſuſtaining that Side of the Body: The Bone muſt needs appear ſhorter from the thruſting of its Head higher than the Cavity for which it was naturally deſigned. The Diſtortion of the Knee proceeds partly from the Relaxation of theſe Muſcles and Tendons that ſerve to move the Thigh outwards, and partly to the Relaxation more on one Side than the other of that Ligament I mentioned, which incompaſſes the Brim of the Cavity of the Hip Bone. The like Contorſion of the Ankle is owing to the former, and to the Streſs the poor Girl was obliged to lay upon the diſlocated Thigh, by walking, occaſioned through the Narrowneſs of her Circumſtances.

This much Madam, for *the Manner, Cauſes and Conſequents* of the Girl's Complaint.

Neither has it any Weight to object againſt its being a Diſlocation, that her Parents remember not the preciſe Time nor Manner, how ſhe came by it: for we ſee every Day, examples of Children diſlocated in the ſame Manner, without their Parents, being able to tell when and how they became ſo; the Bones of young Children being much more eaſily put out, than thoſe come to Age, and they being, more obnoxious to Accidents through Errors of People about them.

To trouble your Ladyſhip, with the ordinary Manner and Method of Cure in this Caſe, would ſeem altogether needleſs, ſince every Body of common Senſe will till you, it's done by *putting the Thigh Bone in its proper Place;* that is, by bringing Back the Head of it, into the Cavity of the Hip Bone, and keeping it there. This is done with no ſmall Difficulty, even when the Diſlocation is recent, where many Times, both the Surgeon and his Aſſiſtant are forced to imploy their utmoſt Strength, and the beſt of their Dexterity and Skill.

But when the Diſlocation is of a long Standing, as it was with this Maid, moſt Surgeons and Anatomiſts look upon the Caſe as deplorable, if not deſperate. Among a great many others, theſe following Reaſons may be given for it. 1. The Cavity of the Hip Bone, for want of the Head of the other Bone to play in it, muſt needs

needs in Proceſs of Time be filled up with that mucilaginous Matter, which the Gland, ſituated in the Bottom of it, does conſtantly furniſh for the Lubrication of the Joint. Being once thus filled up, either in whole, or in a conſiderable Part, it becomes unfit to re-admit the Head of the Bone diſlocated for want of Room. And this the rather, that of all the mucilaginous Glands, ſituated upon the Joints of Humane Bodies, this Gland, by the wiſe Providence of Nature, is the largeſt, and diſcharges the moſt Matter. If it were not for this conſtant Supply, the greateſt Torture that could be inflicted on a Criminal, were but to oblige him to walk. 2. The conſtant Afflux of Humours, even in the ordinary Courſe of Nutriment, upon the Head of the Bone, diſlocated, muſt render it in a little Time too big to re-enter its proper Cavity; the conſtant Attrition of the Parts having prevented that Inconvenience, while it ſtayed in its natural Situation. 3. Nature having once accuſtomed itſelf to a Poſture out of its ordinary Road, it makes the beſt it can of Neceſſity, and ſeldom or never of itſelf, changes a tolerable Evil, for a hazardous Good. Laſtly, though the Bone ſhould be ſet again, even when recent, it is yet eaſily put out again by the leaſt Motion or Accident: becauſe by the Diſlocation, the Muſcles and Ligaments, are either

ther rendered feeble, or relaxed, or broken, and conſequently very unable to fix the Thigh Bone in its Place ſo firm as it ought to be.

Now Madam, upon the Whole, I do not ſee it to be Wiſdom to queſtion the Fact, ſince the preſent State of the Perſon is viſible to all the World, and her former Condition was ſo well known to ſuch Numbers that do atteſt it. And though the extraordinary Suddenneſs of the Change, cannot be maintained by ſo many Witneſſes, there being but one other Perſon preſent, yet as other Witneſſes ſaw it in a very little Time afterwards; ſo there are very many that know how ſhe was the Day before, and the Day afterwards, which do reaſonably enough ſupport the Want of Variety of Proof, for the inſtantaneous Change that was made. Therefore, I cannot ſee what is poſſible to be ſaid againſt the Fact.

I would not pretend to be Philoſopher, Phyſician, or Anatomiſt enough, to ſay what Nature can do; but there having been no Applications uſed either outward or inward, and no Operation of Surgery, even of the ſlighteſt Kind, interpoſed; I confeſs, I cannot imagine what probable or poſſible Colour there is for aſcribing this to any natural or ſecond Cauſe, that yet occurs to me. And therefore am not aſhamed

to

to own, that there is Something in it which I cannot well comprehend, and ſhall not be angry with any Body that ſhall aſcribe it to Something *above or out of the Road of Nature.*

The only Objection againſt this is, that a little Lameneſs, a ſmall and ſcarce diſcernable Halting ſtill remains. From which ſome may think it reaſonable to infer, ſince God does not work Miracles by Halves, this is not to be aſcribed to him. It is true, the one Leg is a little ſhorter than the other, which may ariſe from a Shrinking of the Nerves, or Want of Nutriment, that do naturally flow from ſo long and great a Diſlocation. If the Halting did proceed from a Looſeneſs or Feebleneſs of what is now put in Joint, the Objection would indeed be ſtronger: for the Thing this poor Creature wanted, was the Firmneſs of the Union between the upper and lower Parts of her Body. This deprived her of the Uſe of her Limbs, and put her to perpetual Pains, all which is now entirely changed, ſo that the Work is compleat. And though it may be ſuitable to the infinite Goodneſs of the Supream Mind to give ſuch a Perſon the entire Uſe of her Body; yet *an exact Straightneſs* being only a Part of the Ornament of the Body, there is not that Reaſon to expect a ſecond Miracle, (though the firſt had been one) for the ſtretching out the Leg to an exact

exact Equality with the other; ſince probably enough, that may come in Time of itſelf, the Halting being now ſcarce diſcernable, and as you know very inconſiderable.

If it were worth your while, Madam, I could give your Ladyſhip an Account of very ſurprizing Effects produced in ſome People by a rapid Turn of the Animal Spirits: And if I ſhould tell you, that it were no Derogation from the Miracles our Saviour wrought upon Earth, that *a Flame of Imagination ſetting the Animal Spirits in a ſwift Motion, and thereby raiſing a new Fermentation in the Maſs of Blood*, might co-operate to the wonderful Changes that were made upon the Perſons he healed, though I ſhould ſay all this, I ſhould not perhaps contradict the Principles of Philoſophy, nor the Œconomy of Faith. For we find in Holy Writ, that there was requiſite towards their Cure a Belief of the Power of the Operator, which, though it was properly an Act of the Mind, yet it muſt certainly have produced a mighty Flame of Imagination, and a rapid Motion of the animal Spirits. But this is a Thought I dare ſcarce warrant myſelf in, and therefore I wiſh it almoſt unſaid.

But whatever Effects this Radidity of Motion in the Spirits and Blood, raiſed by a ſtrong Impreſſion on the Imagination may produce, in laying or raiſing Fermentations in the Body, or altering the Craſes

of

of the Fluids; it is hardly poſſible, at leaſt highly improbable, that any ſuch Impreſſion of Fancy could reſtore a Bone long diſlocated into its proper place, where both the Recipient and the Thing to be received, were by a neceſſary Conſequence from Anatomy, and the Structure of the Parts, rendered utterly unfit for ſuch a Rejunction.

If it is ſaid, Why ſhould God work ſuch a Miracle, if it be any, (as I ſhall never determine) I muſt own to your Ladyſhip, that if I do not know all the Secrets of Nature, I do much leſs know the Secrets of the Author of Nature: Yet after all, if he ſhould think fit to do ſuch an extraordinary Thing in the Age in which we live; we muſt all confeſs there is Occaſion enough for it, ſince the very Exiſtence of a Supreme Being and his Power and Authority is ſo much queſtioned. Nor need we ſearch long to find a Reaſon why the Subject, on which this is wrought, ſhould be one of thoſe, who have forſaken and ſacrificed all for their Perſuaſion about the Truth of Religion, and who are under ſo ſevere a Perſecution for it; ſince this both carries a Character of God's Tenderneſs to them, and may be a Mean to awaken our Regard and Charity for them, which are now run too low. And this is one Uſe I am ſure your Ladyſhip will make of the

whole

whole Matter. You, and your noble and generous Husband not being satisfied with all the Good you do yourselves, but as you can engage others to follow so worthy a Pattern as you both give them; which, among many other Reasons, engages me to be, with all possible Respect,

Madam,

Your Ladyship's most humble
And obedient Servant,

J. W.

The joint Affidavits of the Father and Mother of the Child.

WE, *John Maillard* and *Charlotte du Dognon*, of the Town of *Cognac* in *Xaintonge*, now living at the Corner of *Newport-Court* in *Westminster*, do certify, that *Mary Maillard* our Daughter was born at *Cognac* the 25th Day of *September* 1680; and that about twelve or thirteen Months after she was born, we observed that she was very lame, having a Hollowness in the Place where one usually finds a Knitting of the Thigh Bone in the Hip. The Surgeon, to whom we shewed her at that Time, found there was no Remedy for her; so our Daughter always continued in that Condition, and became more and more lame, insomuch that since we have lived in this City, that is to say, within these four Years and a Half, or thereabouts, the Bone of her

her Thigh was not only higher than it uſed to be, but her Knee alſo was turned inward, and the Ankle Bone of her left Foot turned likewiſe in ſuch Manner that it touched the Ground, and that Leg was ſhorter than the other by four Inches or thereabouts, and which made her go very deformedly, feeling great Pain. About two Years ſince we ſhewed her to Monſieur *Debatz*, Surgeon to the French Refugees, who, having examined her, judged her Diſeaſe incurable, the Bone having been ſo long put out of its Place; and therefore he adviſed us to chafe it with certain Oils, to try if we could alleviate her Pains, which we did, but without Succeſs. About that Time a Gentlewoman, whoſe Name was *Laulan*, deſired us to let her have her to be an Interpreter to her in Engliſh, which we did, and ſhe has lived with her ever ſince till now, continuing always lame and ſo deformed, that the little Children were uſed to follow her in the Streets, and to give her many nick Names, ſuch as ſtruck at her Deformity. She went to the French Church behind *Leiceſter-Fields* on *Sunday* the 26th of *November* laſt, and coming from thence Home, ſhe was again followed by the Children, who threw Dirt upon her, and followed her with injurious Reproaches even to St. *James's-Alley*, near St. *James's-Church* in *Germain-Street*, where then lodged *Mademoiſelle de Laulan*, at an Engliſh Apothecary's Houſe. This evil Treatment put our Girl into ſuch a Conſternation, that ſhe went weeping into

her Miſtreſs's Chamber, who, after ſhe had underſtood the Cauſe of her Crying, adviſed her to read the Holy Scriptures to comfort her, which ſhe did; and in reading the ſecond Chapter of the Goſpel of St. *Mark*, which gave an Account of the Healing of one ſick of the Palſy, and the Incredulity of the Jews: this Girl ſhewed a Surprize at their Obſtinacy, and declared to her Miſtreſs, as we have heard from her own Mouth, that if ſhe had lived at that Time, ſhe ſhould have had Faith enough to have been healed: And at the ſame Inſtant ſhe felt a great Pain, and heard a Noiſe that the Bone of her Thigh made, and thought ſhe heard a Voice which ſaid to her, *Thou art cured.* The Crack the Bone made was heard by her Miſtreſs, but not the Voice, as ſhe hath told us. However the Matter was, ſhe was at the ſame Inſtant, that is to ſay, between ſeven and eight of the Clock in the Evening, on the ſix and twentieth Day of *November* laſt, actually cured, and continues to be in ſo good a Condition, that ſhe now walks ſtraight upright, her Legs being of the ſame Length, her Knee, her Foot, her Hip, and Thigh, being in their natural Situation as they ought. This is all that we can ſay about the Cure of our Daughter, which we cannot look upon but as miraculous; and for which we give our moſt humble Thanks to God. In Witneſs whereof, we have ſigned this Certificate in *London* this eighteenth Day of *December* 1693.

Jurat 19 *Die Decem.* 1693, *coram me* William Aſhhurſt, *Mayor.*

John Maillard,
Charlotte Dognon.

The Affidavit of the Girl herself.

I, *Mary Maillard*, Daughter of *John Maillard* and *Charlotte du Dognon* his Wife, do teſtify and declare, that ever ſince I can remember from my Infancy I have been very lame and in a great Deal of Pain; my Hip Bone ſticking very much out, and under the Bone was a great Hollowneſs, which made me go very uneaſy. I have been in *England* almoſt five Years, and have lived about *Soho* and *Piccadilly* all the Time; and above a thouſand People have ſeen me in that miſerable lame Condition: And whenever I uſed to walk abroad, a Company of Boys and Girls were wont to flock about me, and follow me, calling me by divers ill and reproachful Names. My left Knee and Foot were quite turned inward, and the Sole of my Foot was upwards, ſo that I was forced to walk upon my Ankle, which made that Side much ſhorter than the other, and that diſtorted my Body on both Sides as I walked. It pleaſed God that on *Sunday* the ſix and twentieth of *November* laſt, 1693, as I came from the French Church behind *Leiceſter-Fields*, in the Afternoon, ſeveral rude Boys and Girls that ſaw me go in that limping and pitiful Poſture, followed, abuſing me in their Language, and throwing Dirt at me; which troubled me extremely, that I was even ready to cry at their unchriſtian and barbarous Uſage of me. When I came Home to my Miſtreſs, *Mademoiſelle du Laulan*, in St. *James's-Alley*, near St. *James's Church* in *Ger-*

main-Street, I told her how rudely I had been treated by thoſe Children; to which ſhe anſwered, that I ſhould not complain of it, but take it patiently, as an Affliction laid upon me by God for his own wiſe Ends, and the carrying on of his Providence in the World. After Supper, about eight of the Clock in the Evening, I took the New Teſtament in French, and read to her the ſecond Chapter of the Goſpel of St. *Mark*, about Chriſt's curing the Sick of the Palſy; and complaining to her of the Incredulity of the Scribes, I ſaid to her, ſtretching out my lame Leg as I was wont, *Madamoiſelle*, thoſe Folk were very naught that they would not believe this great Miracle; if there were ſuch Things done now, ſaid I, I would run and believe too: And immediately after thoſe Words, my Hip Bone ſnapt aloud, ſo that ſhe heard it, but thought it had been Somewhat in the Fire that made that Noiſe; but I replied, *Mademoiſelle*, I am cured, and with that I roſe up, and, as I thought, heard a Voice ſay, *Thou art cured*; but ſhe told me I was running mad, but I replied, indeed Madam I am cured; and thereupon went up and down the Room as ſtraight as I do now, without any Pain at all. Upon which my Miſtreſs bid me return hearty Thanks to God, and thereupon we went to Prayers. And I bleſs God I continue ſo to this Hour. Signed this eighteenth Day of *December*, in the Year of our Lord 1693.

Jurat 19 *Die Decem.* 1693, *coram me* William Aſhhurſt, *Mayor.*

The Mark of Mary *M. A.* Maillard.

The

The Affidavit of Mrs. Laulan, *the Miſtreſs of the Girl.*

I, *Renee de Laulan*, do certify, that *Marie Maillard*, (commonly called *Marie Anne*) Daughter of *John Maillard* and *Charlotte du Dognon*, hath lived with me two Years or thereabouts, being always very lame, ſo that ſhe walked with great Difficulty, and felt extreme Pains. Her left Leg was conſiderably ſhorter than her right, her Foot was alſo turned inwards, and her Thigh Bone was, as far as I could judge, out of its Place. She all along continued in that Condition till Sunday the 26th of *November* laſt, when coming from the French Church behind *Leiceſter-Fields*, beſmeared with Dirt almoſt all over, and crying, ſhe told me that ſhe had been very ill uſed by the little Children, who had called her many naughty Names, ſuch as chiefly reproached her Deformity: Whereupon I told her, that ſhe ought to take it patiently, and comfort herſelf in God. At length, after Supper ſhe took the New Teſtament, and, opening the Book, fell upon the Place that ſpeaks of the wonderful Cure of St. *Peter's* Mother-in-Law; and I at the ſame Time, being very ill of an Ague, ſaid, I had great Need of ſuch a Phyſician. She continued to read on, and then reading the ſecond Chapter of St. *Mark*, which ſpeaks of the Cure of the Man ſick of the Palſy, ſhe ſeemed to wonder very much at the *Jews'* Incredulity, who would not be convinced at the Sight of ſuch a Miracle. If ſuch a

Thing ſhould happen now, ſaid ſhe to me, I would run very quickly and believe too. I perceived her then ſtretching out her Leg towards me, and, looking upon it as too uncivil a Poſture, bid her draw it in again, and told her that it was not decent; ſhe replied, to excuſe herſelf, that ſhe was in a great Deal of Pain; but, however, ſhe endeavoured to pull it in. And juſt at that Moment ſhe heard the Snap that her Thigh Bone gave, which I heard alſo, but attributed it to Something in the Fire. She ſaid to me in a Tranſport of Joy, *Mademoiſelle*, I am healed, my Bone is ſlipt into its Place again. I anſwered, *Mariane*, thou art a Fool: Said ſhe again, *Mademoiſelle*, I am healed; and came to embrace my Knees, telling me that ſhe thought ſhe heard a Voice ſaying unto her, *Thou art healed*: She thereupon went to walk in the Chamber, and prayed me to look upon her Legs, which appeared to me then to be of an equal Length, and ſhe added that ſhe felt no more Pain. This happened on the ſaid 26th Day of *November* 1693. And this is all I can ſay of the Healing of this Girl. I ſhall add only this Proteſtation, that neither I myſelf, nor any other Perſon as I know of, had any Share or contributed in any Wiſe directly or indirectly towards it: And that the Day following ſhe went out of the Lodging, and walked as well as ſhe doth now. This is the Teſtimony I think myſelf obliged to give to the Truth. *London*, this 23d of *December* 1693.

Jurat 28 *Decem. coram me* Ja. Vernon. Renee de Laulan.

The Affidavit of Monsieur Debat, *Surgeon.*

I, *James Debat*, Master Surgeon, a French Refugee, serving the Poor of the Committee, do declare, that about two Years ago, I was called by *Charlotte du Dognon*, Mother of *Mariane Maillard*, to visit the said *Mariane*; whom having examined, I found on her left Side, first, a Tumour or Swelling, which seemed to me to be very considerable, about and a little above the Cavity of the *Ischium*, into which the Head of the Thigh Bone ought to fall. I observed secondly, that the left Leg was considerably shorter than the right. Thirdly, I took Notice that her Leg was turned inwards. Having been since called within these ten Days to visit her, I went thither with Mr. *Metayer*, a French Minister, and Mr. *Dulac*, a Gentleman; I found the said *Mariane* in this following Condition. First, the Tumour, which I had observed, appeared to me very inconsiderable both in feeling and seeing. Secondly, the left Leg as long as the right, within very near the Thickness of a Crown Piece. In the third Place, the left Leg and Foot in the right and natural Posture and Situation. This is the Testimony I render unto Truth. Given at *London* the 19th of *December* 1693.

Jurat 20 *Die Decem.* 1693, *coram me*, Wm. Ashhurst, *Mayor.* *James Debat.*

The Affidavit of Monsieur Lafargue, *Doctor of Physic.*

I, *John Lafargue*, Doctor of Physic, do declare, that I have known for near these two Years *Mariane Maillard*, whom I have seen

ſeen, and with whom I have often ſpoken. I have always obſerved, when I ſaw her ſtanding, that her Body bent backwards, and that when ſhe walked, ſhe threw herſelf firſt on the one Side, then on the other, as if ſhe would have broke her Back. I have not entered into the ſame Examination concerning the Eſtate of her Leg, as Monſieur *Debat* at that Time; but having ſeen and viſited her with him to Day, in the preſent Condition wherein ſhe now is, I can atteſt, that all which he hath ſaid of her is very true. Given at *London* the 19*th* of *December*, 1693.

Juvat 20 *Die Decem.* 1693, *coram me* William Aſhhurſt, *Mayor.*

J. Lafargue.
James Debat.

The Certificate of Monſieur Dela Menardiere.

I Do hereby Certify that Mrs. *Laulan* was known in *France* by many Perſons of Worth and Honor, to be a very virtuous, honeſt Woman, and that ſince her coming here, upon the Account of her Religion, ſhe has lead a very exemplary, pious Life; and is reſpected as ſuch by all thoſe that know her. As to what relates to the Girl, ſhe has taken into her Service within theſe three Years, who was Lame, and halted to a very conſiderable Degree, having endured violent Pains in one of her Hips, from her Infancy, it is moſt certain that ſhe was conſiderably eaſed on *Sunday* being the 26th of *November*. I ſaw her the very next Day myſelf, in a Condition which has raiſed great Admiration in all thoſe that had ſeen her

her Walk the preceding Days; her Hip being reſtored to its natural Condition of itſelf, which is looked upon by every Body, as an extraordinary Deliverance by the immediate Hand of God, and almoſt without Example. In Witneſs whereof, I have ſigned this preſent Certificate. *London December* the 25*th* 1693. *Dela Menardiere.*

The Certificate of Daniel Taureau.

I, *Daniel Taureau*, Shoe-maker, living near the Sign of the City of *Paris* in *Soho*, do certify, that I have made Shoes for theſe two Years laſt paſt for *Marie Maillard*, Daughter of Mr. *John Maillard*, Sword Cutler, living at the Corner of *Newport* Court; and ſhe being extremely Lame, and her Foot turning in ſuch a Manner as that her Ankle touched the Ground, and ſo ſhe walked upon the inward Quarter of her Shoe; I was forced to make her one Shoe for her left Foot higher than the other about four Inches. Secondly, To ſtrengthen the inward Part of that Heel by putting there a Piece of Leather conſiderably thicker than on the Outſide. Thirdly, To double the inward Quarter of that Shoe by putting to it another ſtrong Leather to keep the Ankle of her Foot from touching the Ground, and from hurting her as ſhe walked. I declare alſo that I took Notice, that when I made her a Pair of new Shoes, I found the old ones in the inward Quarter of the left Shoe extreamly worn, and the Sole but very little, notwithſtanding all the Care

I had

I had taken. In Witneſs whereof, I have ſigned this preſent Certificate at *Weſtminſter*, this 26*th* Day of *December* 1693.

The Ordinary Mark of
Daniel D. T. Taureau.

The Certificate of Monſieur James Gorgo, *a Swiſs.*

I Underwritten, *James Gorgo*, born in *Switzerland*, Gunſmith, living at preſent in *Grafton-Street*, *Soho*, in *Weſtminſter*, at the Sign of the Lance, do hereby certify, that while I lived in the City of *Xaintes*, the Metropolis of *Xaintonge*, I lodged in the Houſe of one *Joguet*, Sword-Cutler, where I have often ſeen *Mary Maillard* his Niece, Daughter of *John Maillard* and *Charlotte du Dognon*, who was about a Twelvemonth old, and exceedingly lame. I alſo declare that I have ſeen her within theſe four Years and a Half, in this City, at my own Houſe, in which her Father and Mother lodged for ſome Time, ſtill very lame, and in ſo deplorable a Condition, that, being thereby moved to Compaſſion, I reſolved to make her a Kind of an artificial Leg, to ſupport her; but yet I did not do it, by Reaſon of her Father and Mother's Negligence. This is all I have to ſay about this Girl, excepting that ſhe is now no longer lame and that her Father and Mother, whom I have all along known to be very honeſt People, have aſſured me that ſhe was miraculouſly cured on *Sunday* being the 26th of *November* laſt paſt, without the leaſt human Aſſiſtance. *London*, *December* the 18th, 1693.

James Gorgo.

The

The Certificate of Mr. Daniel Demier.

I, *Daniel Demier*, of the City of *Xaintes*, living at present in *Quaker-Street*, in *Spital-Fields*, at Mr. *Du Vivier*, Gause-Maker, do hereby certify, that I have known *Mary Maillard* ever since she was three Years of Age, or thereabouts; having seen her, at that Time at her Father's House, *John Maillard*, Sword-Cutler, at *Coignac* in *Xaintonge*, exceedingly lame. I have seen her since in the same Condition in this City. And do further declare that I have seen her upright, and perfectly cured within these three Weeks, and that her Father and Mother, who have always been reputed very honest People, have assured me that after having been lame for the Space of thirteen Years, or thereabouts, she was miraculously cured on *Sunday* being the 26th of *November* last past. without the least human Assistance. In Witness whereof I have hereunto set my Hand. *London, Dec.* the 18th, 1693.

Daniel Demier.

The Affidavit of Mrs. Margaret Megee.

I, *Margaret Megee*, living in *Leicester-Fields*, next to the *Standard-Tavern*, do certify, that I have seen several Times a French Girl, (whose Name I understand to be *Mary Maillard*,) going extremly lame: And that I have seen her since, going and walking upright, and that she told me that she had been cured without any humane Help

on

on *Sunday* the 26th of *November* laſt, upon reading the ſecond Chapter of the Goſpel of St. *Mark*. *Margaret Magee.*

December the 21ſt, 1693.

The Certificates of Mr. Thomas Strutt, *and* Ellenor Harding.

WE, *Tho. Strutt*, Maſter of the *Standard Tavern* in *Leiceſterfields*, and *Ellenor Harding*, Servant in the ſaid Houſe; do teſtify and declare, that we have ſeveral Times taken Notice of a French Girl as ſhe paſt by the Door, who walked in a very lamentable lame Manner; which moved in us a great Concern and Pity for her: We have underſtood ſince that her Name is *Marie Maillard*, the Daughter of a *Sword Cutler*. On *Monday* the 18th of *December* 1693, ſhe was brought to our Houſe, and we both ſaw her there go very upright and ſtrait; and upon Enquiry ſhe aſſured us that ſhe was cured on the 26th of *November* laſt, upon reading the ſecond Chapter of the Goſpel of St. *Mark*, by the immediate Hand of Providence, without any human Art or Means.

Signed the 26th of *December* 1693. *Thomas Strutt.* *Ellenor Harding.*

F I N I S.